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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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REV. WILLIAM NEWELL'S DISCOURSES.

We have read, with great satisfaction, two Discourses, by Rev. Mr Newell, Pastor of the First Church in Cambridge, one delivered upon leaving the old Meeting House and the other at the Dedication of the new. The first contains many historical notices of the early condition of the society, which are valuable and interesting. The second discusses with great clearness and candor, the purposes of religious worship, as understood by liberal Christians. These Discourses are written in a style of chaste and simple eloquence, and breathe a spirit of elevated devotion, appropriate to the time and circumstance of their delivery. They present a specimen of earnest and manly preaching, equally free from extravagance and coldness, highly creditable to the taste and talents of the Author. We subjoin several extracts, which will reward a perusal. The first sermon is introduced with the following remarks.

We are assembled for the last time in this ancient house, where of old our fathers worshipped, and where we have so often communed together with God. The sanctuary, which, for nearly four-score years has welcomed within its doors the multitudes that have here kept holy time,—the altar, from which the Sabbath prayer, the Sabbath hymn, the lessons of Holy Writ, and the words of the Christian preacher have been so long heard, are now to be forsaken and removed. We come to bid them farewell.

Upon this occasion it may be gratifying to my hearers to learn some particulars of the age and history of the house which we are about to leave; and to be informed of the little that can now be known concerning the several places of worship which preceded it. For this purpose we must go back two hundred years to the original establishment of the religious society for whose use they have been successively erected. This society, as you all know, was one of the first churches planted by our Pilgrim Fathers in the American wilderness; and, for its antiquity, the celebrity of its founders, the high character of its pastors, and its ancient connexion with the university in this place, which was once united with it in the offices of public worship,* it has some claims upon the interest even of those who are not immediately connected with it.

ORIGIN OF THE SOCIETY.

Its history commences with the early settlement of this town. In the year 1630, soon after the arrival of the fleet which brought Winthrop and Dudley with their Pilgrim band to the shores of New England, it was determined to build a fortified town to protect the colonists from the apprehended incursions of the Indians. The spot which was finally selected for this purpose was that which we now so peacefully inhabit; where the Red Man of the forest, when by some rare chance he wanders among us from his distant home, comes but as a timid stranger, an object of curiosity indeed, but not of dread. "After divers meetings at Boston, Roxbury, and Watertown," says Deputy Governor Dudley in his letter to the Countess of Lincoln, dated March 28, 1631, "on the twenty-eighth of December, we grew to this resolution, to bind all the assistants (Mr Endicott and Mr Sharp excepted, which last purposeth to return by the next ship into England) to build houses, at a place, a mile east from Watertown, near Charles River, the next spring, and to winter there the next year; that so by our examples, and by removing the ordnance and munition thither, all who were able might be drawn thither, and such as shall come to us hereafter to their advantage, be compelled so to do; and so if God would a fortified town might there grow up, the place fitting reasonably well thereto."

According to the agreement which is here mentioned by Dudley (who was himself one of the chief founders of Cambridge, "being zealous to have it made the metropolis") in the spring of 1631, the building of "the New Town" was commenced and carried on with much activity. A fortification, of which some traces are supposed to be still visible, was made about it at the public expense. As it was originally intended for the seat of government, and the residence of the chief men of the colony, it was for a time the object of especial legislative attention and patronage; but, in consequence of the failure of the governor and others to fulfil their agreement to build and settle in it, as well as the disadvantage of its situation for purposes of commerce, it soon appeared evident that the expectations of its founders could not be fully realized. It must have grown very rapidly, however, during the first two years of its settlement; for we find it described by a writer,† who returned from this country to England in 1633, as "one of the neatest and best compacted towns in New England, having many fair structures, with many handsome contrived streets." In the summer of 1632, "the Braintree Company," which had begun to settle at Mount Wollaston, removed by order of court to this place.‡ Having thus received a considerable addition to their numbers, and being now in the expectation of the arrival of the celebrated Thomas Hooker, who had been invited from Holland by his old friends and hearers of the company just mentioned to become their pastor, the inhabitants of the village began to make preparation for the regular observance of religious ordinances, and the support of a settled ministry among them.

This, as you well know, was one of the first objects of attention with our ancestors; "it being as unnatural" (to use the quaint language of one of our ancient historians) "it being as unnatural for a right New-England man to live without an able ministry, as for a smith to work his iron without a fire."

FIRST MEETING HOUSE.

As soon, therefore, as they were settled in their new habitations, in the course of the year 1632, according to the annalist, Prince, who states it upon the authority of a manuscript letter, the people of Newtown (as this place was called until 1638)* "built the first house of public worship with a bell upon it." This house, we are told, stood about thirty rods south of the spot on which we are now assembled. At this distance of time there is little information to be obtained concerning it; especially as the church records previous to the time of Mr Brattle, who was settled in 1696, have been by some unfortunate accident lost or destroyed. We learn from other sources that a church (the eighth of the New-England churches) was first gathered in the new meeting-house, and a pastor settled, in the autumn of 1633. On Friday, the 11th of October of that year, Thomas Hooker was ordained as pastor, and Samuel Stone as teacher, of the congregation at Newtown. The autumn of the present year therefore completed just two centuries since the gathering of the first church of Christ in this town, the ordination of a settled ministry, and the commencement of the regular preaching of the Gospel in the first lowly temple built by our fathers. Mr Hooker remained here but a short time. In consequence of the smallness of the township, as originally laid out, and the want of sufficient land for the purposes of agriculture and pasturage, he and his people soon became dissatisfied with their situation, and finally obtained permission from the General Court to remove in a body to Connecticut, on condition of their remaining under the jurisdiction of Massachusetts. They left Cambridge in June, 1636; and, after a fortnight's journey on foot, at length reached the place of their destination, where they built a town, which they at first called Newtown, afterwards Hartford. Before their departure they had disposed of their houses and land to another company, who had arrived from England the autumn previous, with "the faithful and famous Shepard" their future pastor. On the 1st of February, 1636, a new church was organized here with much form and solemnity in the place of that which was about to remove; and Mr Shepard was soon after ordained as its pastor.

This pious, faithful, and simple-hearted servant of Christ, after a devoted and successful ministry of thirteen years, died August 25, 1649, at the age of forty-four. He was succeeded in the ministry by Jonathan Mitchell, who was ordained August 21, 1650.—It was about the time of his settlement that the second church was erected, somewhere near the spot on which we are now worshipping. It appears from the ancient town records that a vote had been passed in February, 1650, to repair the old meeting-house; but, on farther consideration, it was determined at a subsequent meeting in March to build a new one "about forty feet square" and "covered with shingle."—It was also then voted and generally agreed that "the new meeting-house shall stand on the Watch-House Hill;" the same eminence, it is supposed, on which the house in which we are now assembled is placed. The second church must have been completed, and the old one removed, in the course of the year 1650 or 1651; as we find a vote of the town passed in February, 1652, "that the Townsmen† shall make sale of the land whereon the old meeting-house stood."

It appears, then, that the first house of worship erected for the use of our fathers of this society was occupied only eighteen years. It was probably a small and humble edifice, accommodated to the numbers and means of the early settlers. In other and more important respects, however,—in the piety of those who worshipped beneath its lowly roof, in the devotion, industry, talents, and fame of those who ministered at its altar,—the glory of that ancient house is not likely to be surpassed. It was in that house that Thomas Hooker,‡ afterwards "the Renowned Pastor of Hartford church, and Pillar of Connecticut colony," and one of the most eminent preachers of his day, commenced his ministerial labors in New England. It was in that house that Thomas Shepard, called by one of his contemporaries "that gratious, sweete, heavenly-minded, and soule-ravishing minister," whose solemn, impressive, and melting delivery seems to have produced a great effect on all who heard him, and whose writings, now almost unknown and forgotten, were once in high estimstion,—preached to the little flock who had accompanied him in his exile and shared with him the dangers of the great sea.—It was in that house that Jonathan Mitchell, another of the most eminent and influential clergymen of New England,—a man universally beloved, esteemed, and admired for his talents and learning as well as for his eloquence, wisdom, and piety,—began his labors; and his lips no doubt spoke the words of farewell when our fathers left it for their second temple.

USE OF THE DRUM.

There is one fact however, with regard to the mode in which people were once summoned to public worship in it, which happens to have come down to us, and which though trivial in itself may be worth mentioning on this occasion.

It appears that, at one time, for some reason now unknown, the bell (which, as we learn from Prince, whose words I have quoted to you, and also from the town records, was at first used to call the people together) was either removed, or became unfit for service, and a *drum* was substituted in its place;—a fit emblem, methinks, of the early times of New England, when the sounds of worship and of war were so often blended together; when the hymn of the Pilgrim, as it rose upon the stillness of the Sabbath, was sometimes mingled with the battle-cry of his Indian foe. The fact which I have mentioned, the use of a drum instead of a bell, is confirmed by the town records, in which we find an order from the Selectmen (in 1646)* for the payment of a man "for his service to the town in beating the drum." We learn it incidentally also from a singular story in Johnson's "Wonder-working Providence of Sion's Saviour in New Englandd."† As this story is, on several accounts, a curious one, I shall repeat it as nearly as possible in the language of the historian. In "the dismal year of sixteen hundred thirty-six," a person who had lately come over to New England, hoping to find the true doctrine of Christ preached there, "was incountered at his first landing with some of the Errorists" of that time, viz. Mrs Hutchinson and her disciples. "When he saw the good old way of Christ rejected by them, and he could not skill in that new light, which was the common theame of every man's discourse, hee betooke him to a narrow Indian path, in which his serious meditations soone led him, where none but senseless trees and echoing rocks make answer to his heart-easeing mone. 'O,' quoth he, 'where am I become. Is this the place where those Reverend Preachers are fled, that Christ was pleased to make use of to rouse up his rich graces in many a drooping soule?—Here have I met with some that tell mee, I must take a *naked* Christ.'—But 'what is the whole life of a Christian upon this earth, but through the power of Christ to die to sinne, and live to holinesse and righteousnesse, and for that end to be diligent in the use of *meanes*.' At the uttering of this word he starts up from the greene bed of his complaint, with resolution to hear some one of these able ministers preach (whom report had so valued) before his will should make choyce of any one principle, though of crossing the broade seas back againe. Then turning his face to the Sun, he steered his course toward the next Town, and after some small travell hee came to a large plaine. No sooner was he entered thereon, but hearing the sound of a Drum he was directed toward it by a broade beaten way. Following this rode he demands of the next man he met what the signall of the drum meant.—The reply was made they had as yet no Bell to call men to meeting; and therefore made use of a Drum. 'Who is it,' quoth he, 'lectures at this Towne.' The other replies, 'I see you are a stranger new come over, seeing you know not the man. It is one Mr Shepheard.' 'Verily,' quoth the other, 'you hit the right, I am new come over indeed, and have been told since I came most of your ministers are legall preachers, onely if I mistake not they told me this man preached a finer covenant of workes than the other. But however, I shall make what haste I can to heare him.—Fare you well.' Then hasting thither hee croudeth through the thickest, where having stayed while the glasse* was turned up twice, the man was metamorphosed, and was faine to hang down the head often, least his watery eyes should blab abroad the secret conjunction of his affections, his heart crying aloud to the Lord's echoing answer, to his blessed spirit, that caused the speech of a poore, weake, pale-complectioned man to take such impression in his soule, by applying the word so aptly, as if hee had beene his privy Counseller, cleering Christ's worke of grace in the soule from all those false doctrines, which the erronious party had affrighted him withall; and now he resolves (the Lord willing) to live and die with the Ministers of New England, whom hee now saw the Lord had not onely made zealous to stand for the truth of his Discipline, but also of his Doctrine, and not to give ground one inch."

CONCLUSION.

There are some other reminiscences connected with this house, which give it an added interest and distinction. It was here that our beloved Washington, during his encampment at Cambridge in 1775, worshipped God in the Sabbath assembly, and with his brother-patriots in arms acknowledged his dependence on the Lord of Hosts with that piety which marked the character of our ancestors, and was ever conspicuous in that of the Father of our country. It was here that Lafayette, the surviving apostle of freedom, on his triumphal visit to our land, was so eloquently welcomed. It was in this house also that in 1779 a State Convention, composed of delegates from the several towns of the Commonwealth, framed the Constitution of Massachusetts. This house then carries back our thoughts to many events and scenes of a political and academical as well as religious interest. There is, probably, no one now standing, in which so many of the distinguished men of New England, if not of the whole country, have, at one time or another, on the Sabbath or on other occasions, been present. Its antiquated construction and even some of its discomforts have their interest to the eyes of many, as they are associated with recollections of former days, or of the times of their youth. It is one of the simple but substantial structures, of which there are a few still remaining here and there, in defiance of time, the unclassical specimens of our homely New-England church architecture of the past century; and, in their durability and plainness, both the monuments and the emblems of the generation by which they were erected. And now, having reached the good old age of seventy-seven years, and twice seven days,—having withstood the winds and the rains, the snows and the suns of so many changing seasons, having outlived almost all who saw it in its first glory, it is no longer to bear witness to our vows and prayers in the solemn assembly. We are met here for the last time. Antiquated and uncomfortable as it now is, to many of my hearers it has been endeared by early associations and domestic remembrances, as well as by religious feeling; and, in leaving it even for a more comely and convenient edifice, there are some who cannot but feel a kind of sadness like that with which we leave our father's home, the home of our youth. Many tender and solemn recollections rise upon their minds in the softened light of the past. 'Here' says one, 'my young mind received the glad news of the kingdom of God, and was awakened to a sense of its immortal nature, and its noble duties. Here my good resolutions were stirred into life, and I determined to live as a Christian, and a child of God. Here my doubts and my anxieties were hushed into silence by communion with the Father, and by the cheering words of his truth falling from the lips of the preacher upon my open heart. Here my worldly desires, my worldly principles were rebuked; and better motives and higher objects impressed upon my soul.' 'Here,' says another, 'I sat for many happy years with friends now no more;—and, with them, enjoyed the pleasures of a devotion made holier by Christian sympathy. Here I dedicated my offspring to the God and Father of our Lord Jesus Christ. Here I celebrated the dying love of my Saviour, and gained new strength to follw him through the various duties and trials of life. Here my devotional feelings have been renewed and strengthened from Sabbath to Sabbath, as I have mused in these familiar seats on the works and the word of God.'—Thoughts like these must be passing through the minds of all who have worshipped in this place. We part from it as we do from an old friend. And in parting from it, may God forgive us the sins which we have here committed in this His sanctuary;—forgive us our cold prayers, and the wandering, worldly thoughts which have too often mingled themselves with the religious meditations of the sabbath;—forgive us the half-formed or broken vows which we have here made;—forgive us the low motives which have sometimes brought us to His house, and the unsanctified feelings with which we have sometimes listened to its services.—As we go hence, may we depart with a determination to make a better use than we have here done of our religious privileges; to dedicate our own souls to God, while we dedicate a new temple to His service; and to walk before Him in all his ordinances, holy and blameless.

And now, in the name of my brethren, I bid farewell to this house, sanctified and endeared to us by recollections of the past; the place, where departed friends have worshipped, where our own souls have ascended to God, where the good and the great of the land have been gathered, where the Father of our country prayed to the God of hosts in the time of our country's trial. We bid its well-known seats, its familiar walls, the worshippers' farewell.

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* Since 1815 there have been distinct religious services on the Sabbath for the members of the college in the university chapel.

† Wood in his New-England's Prospect.

‡ Winthrop. "The Braintree Company" probably took its name from a village in England, near Chelmsford, where Mr Hooker preached for several years. His eloquence and popularity were such that people flocked from all parts of the neighboring country to hear him.

* Its name wrs then altered to Cambridge "in compliment to the place where so many of the civil and clerical fathers of New England had received their education. There were, probably, at that time, forty or fifty sons of the university of Cambridge in old England,—one for every two hundred or two hundred and fifty inhabitants,—dwelling in the few villages of Massachusetts and Connecticut. The sons of Oxford were not few."—Savage's *Note upon Winthrop.* Vol. I. p. 265.

† The Selectmen.

‡ A fuller account, which did not come within the plan or the limits of this discourse, of Hooker, Shepard and their successors in the ministry, may be found in Dr Holmes's History of Cambridge, where he gives a distinct biography of each. The well known accuracy and thoroughness of my respected predecessor leave little to be done by one who comes after him.

* "5 (9) 1646. It is ordered by ye Townsmen that there shall be fifty shillings payde unto Tho. Longhorne for his service to ye Towne in beateing ye drum this two years last past."

† The hour-glass. It was anciently the custom to have an hour-glass by the side of the preacher, which he turned up on beginning his sermon, that he might know the length of his preaching. A modern audience would hardly tolerate a preacher, even were he a second Shepard, who should often "turne up the glasse twice."

MR McLELLAN'S JOURNAL.

We copy from the late Mr McLellan's Journal and Letters, the following notices of some distinguished men.

DR CHALMERS.

This day called upon the celebrated Dr Chalmers. He resides at the west end of the city. The door was opened by a female servant, and I was ushered into his study. The room was but partially lighted and was in some confusion. The cases were well filled with books, and not a few were scattered amongst the papers on the table. The doctor was writing when I entered. He received me politely, yet perhaps not with all the frankness which he would have done, had my letter of introduction been from one with whom he was acquainted. It was from a Professor in one of our institutions, whose name unfortunately was unknown to him. After a few general questions respecting the Theological Institution at Andover, of which he had before heard, he inquired whether the Professors ever preached. I told him that they did, though but occasionally. "I am opposed to the practice," said he; "I would have the united energies of every man applied to that one object where his own genius and the directions of providence naturally point. I think it an evident principle of great power, though one too much neglected by the church; but, sir, it appears extremely apostolical to me; there seems to have been a most systematic division of labor where mention is made of those whom God hath set in the church, first, apostles, secondarily, prophets, thirdly, teachers; after that, helps, governments, &c."

Before leaving he invited me to breakfast with him Monday morning. Dr Chalmers is about the middle stature and thick set. His head is large and phrenologically a fine one; the forehead is bold and peculiar, the developement above the eyes full and striking, his nose straight and his mouth small, and in conversation very expressive. His complexion was that of the student, and brightened up with a pale and pleasing lustre in parts of the conversation; yet there was nothing either of manner or sentiment exhibited at this interview which indicated his great genius.

Monday. Dr Chalmers received me politely, and introduced me to his wife and two daughters. Both tea and coffee were on the table; rolls, toast, ham, and eggs. I admired the mode of keeping the butter cool. It had been very prettily moulded into small pieces, something like strawberries; these floated in a cut glass dish, filled with cool water. A small silver knife, resembling a silver dinner fork, except that it was turned off with a blade, was placed by its side. This is the usual manner of serving it, and I hope the practice will be generally received with us.

The doctor displayed his power more conspicuously than during my first interview. I unfortunately kept no minutes of the conversation, and I have met him so frequently since, that I feel a little uncertain as to the exact topics, though I remember some striking remarks. Strong sense and deep principles, capable of extended application and illustration, distinguish Dr Chalmers's ordinary conversation. He deals much with broad and noble principles. A clear conception of the great truths which form the base of reason, philosophy, and science, is the secret of his peculiar excellence. He grasps a principle with a mighty and steady hand, and applies to it all the severest tests of pure reason, in the solitary chambers of his own soul. Here he exercises his immense capabilities, unheard and unseen by the vulgar throng; yet perhaps it is here that he is called to the hardest operations of his mind. But it is only when he intends to use it to a purpose, that his majesty appears to the world. Then, like the magician's wand, it commands order and light out of darkness and confusion, and the whole field of loveliness is filled with the glorious spirits that his enchantments have brought into being. Professor Wilson, when once conversing with me on the mental capacities of this celebrated man, remarked, "Some persons imagine the most prominent feature of Dr Chalmers's mind to be fancy, feeling, and imagination. Doubtless he has them, but these are the lightest and least of his qualifications; high and commanding reason is the bulwark in which his genius is entrenched; everything else in his mind is relative to reason—springs up from it, is generated amidst the heat of its rapid operations, like the currents of air that whirl in the train of the furious and irresistible cannon ball. Wordsworth has imagination, pure and lofty imagination, in the highest sense of the term—but Dr Chalmers's command is over speculative reason. I once expressed that opinion somewhere, and was told that my views coincide with his own. In speaking of him, I should say therefore that his was not a mind of imaginative but of reasoning power."

The doctor made inquiries about several American gentlemen whom he had met. He spoke of "the active and graceful turn of mind," and "the pleasing and courteous manners" of Mr Otis, the translator of Botta, who had visited him whilst in Europe. He alluded more than once in flattering terms to "the sound judgment, correct scholarship, and extensive information" of the Rev. Dr C. of Dorchester; remarking, "I remember the conversation of that agreeable gentleman with much satisfaction." He asked me "Are you acquainted with Dr C. of Boston? a man of high genius." "Not personally, but I have often heard him preach." In describing him I remarked, "his eloquence is by no means that of manner, but of sentiment; this gives intelligence to his eye, lights his countenance with expression, and gives impressiveness to the utterance of his finished mind." "That is the noblest order of excellence, the burning eloquence of thought," said the doctor.

Mrs C. is a pleasing and accomplished woman; and one can scarce help noticing some of the features of his mind interwrought into her character. With the Misses C., I enjoyed many an interesting conversation, and have every reason to be grateful to the family for their polite attentions to me whilst in Edinburgh.

PROFESSOR WILSON.

Saturday, March 17. Called on Professor Wilson. Was ushered into his study, where among a chaotic mass of books and papers, I found him reclining on an easy elbow chair. On ordinary occasions he appears careless enough; but never did mortal appear more so than then. His room was but the counterpart of himself. Books, chairs, papers, and manuscripts, all in the oddest combination. In alluding to Bryant, whose works he had just received from Washington Irving, who has republished his works, with a beautiful preface, he remarked, "I have just been reading Mr B.'s poems, and I must reclaim the opinion I pre-

nounced a day or two since (to me) respecting him. I had only just looked at them—I have since read the volume with great pleasure. He is, however, a different man from what I had thought. I expected much imagination, and less taste. But I find him very refined in his imaginations, and very classical in his taste. I wish I could get hold of more American authors. I have just received two volumes of American poetry by Samuel Kettell, which I am looking over; have found some very pretty matter in them. I wish I could learn more about American poets. I have seen some of Bryant's, a little of Percival's, a long time since, and a pretty little work of Pierpont's, "Airs of Palestine." I mentioned to him among others, Mrs Sigourney. "O! yes, I remember, I received a very good little volume from her, but lost her direction, and never could find it again." I spoke of Willis, Halleck, and some others to him. He told me that he intended to obtain if he could, a number of the American poets, and should notice them in Blackwood.

We then conversed about American scenery. He expressed his strong desire to visit it; to travel on its rivers; to explore its forests. He had so long written upon English scenery, that there was nothing new for his mind to enjoy. Everything had lost its freshness, and nothing would give him greater delight than to move among new objects, that he might have the luxury of new thoughts.

While there, his daughter came in, a black-eyed, black-haired little miss of about fifteen, to hand a billet and say, "Pa, is there any answer?" and passed away like a dream. After considerable more conversation on American characters, Webster, Everett, and one or two others, I departed. As I went through the entry, I noticed a fishing rod in the corner, which quite reminded me of Blackwood.

As it was five o'clock, called for Mr H. who was, as well as myself, to be a guest at Dr Chalmers'. When we entered, found ourselves in a brightly illuminated parlor, elegantly furnished; the windows hung with blue silk curtains. A pier table was in the centre of the room, with the literary ornaments of a drawing-room, elegantly spread over it. We were politely welcomed by the Doctor, and then shook hands and exchanged courtesies with his handsome and graceful lady, and with his daughters. We found ourselves instantly introduced into an animated conversation respecting Ireland, which was afterwards renewed when the ladies left the dinner table. It was respecting the circulation of the bible through Ireland; the use of it in the schools supported by government. On this subject the Doctor remarked, "Popish or protestant teachers, no matter which, let the bible be taught—have it not discarded; let it circulate in the schools, even in their own editions, if it must be: let the scriptures be introduced—let the pupils understand them." On Ireland, and I believe he extended it to the country generally, he remarked,—"Now I think the country is just in that feverish state, when common remedies will avail but little; a fearful state has arrived, when no thing will answer but blood-letting."

We were interrupted in our conversation by the announcement of dinner. The table displayed elegance and luxury. It was not brought on in courses, but shone with concentrated glory upon the entering party. A handsome silver dish with delicate lettuce adorned the centre of the table. A fine piece of turbot in its ample dish graced the Doctor's end, a smoking tureen of soup his lady's end of the table. The intervals between these were filled up by all the show of rich dishes, the regularity of plates, the sparkle of cut crystal glasses, the polish of steel, and the shining of silver.

I do not particularly remember any remark that fell from the Doctor at the table except this. We were speaking of London. "When I was a young man in London, I devoted three weeks exclusively to wandering round the city. Taking my breakfast early I went to every place worthy of observation. After wandering for a long time, I would go each day to some new description of house to dine, each presenting some new diversity of character—some were wonderfully cheap, four pence for steak, penny for potatoes, penny for bread, three pence for porter, and half penny for waiter, which seemed so cheap that I could not refrain the penny, which excited so many bows, and so much gratitude, as failed not sometimes to bring me back again. I was struck forcibly with the remark of Johnson, that one got no idea of the greatness of London, except by wandering through the lanes and populous narrow streets, which he called 'the tortuosities of London.' I sometimes wandered for hours, traversing the interminable ways, lost in the mazes of its uncounted receptacles of being. And I do believe that Pekin must fall short of this thronged and mighty world."

Having returned to the parlor, I had an opportunity of taking a more accurate survey, though I did not think to do so while there; however I could not but notice a fine bust of the Doctor, executed by a female friend, I think he informed me. It was very well done and gives a juster idea of this remarkable man than anything else which I have ever seen.

In the evening we were favored with some fine music from Miss C. As the Doctor was standing near me, I inquired how he was pleased with that style of music. It was one of Hummel's best compositions. His reply was, "I cannot sympathize at all in that music; it excites no melody in my heart. I love the simple Scotch airs." I asked, "of those, which are your favorites?" "Those which I prefer to any others are, 'Flowers of the Forest,' 'Blaithrie o't,' 'Jet, jet black,' and 'Mary of Castle Cary';" then turning to his daughter he affectionately said, "Will you play those, my dear, for Mr M." As it was not late when we retired, Mr H. remarked that the Irish gentlemen in Edinburgh, celebrated St Patrick's day by a dinner at the Athenian, and I might never have so good a collective view of them, as by stopping there for a few moments. We accordingly did so. There might have been about a hundred gentlemen present, sitting round a number of tables. We went into an alcove commanding the whole room, where we could smile or speculate upon the various exhibitions of character as we chose. There was a very good band playing, and a emale who sung some national airs with a rich and captivating voice. Purely national airs were received with great enthusiasm, especially by some who were fast travelling from the regions of sobriety and guarded expression.

MR COLERIDGE.

Saturday, April 27. Walked to Highgate to call on Mr Coleridge. I was ushered into the parlor while the girl carried up my letter to his room. She presently returned and observed that her master was very poorly, but would be happy to see me, if I would walk up to his room, which I gladly did. He is short in stature and appeared to be careless in his dress. I was impressed with the strength of his expression, his venerable locks of white, and his trembling frame. He remarked that he had for some time past suffered much bodily anguish. For many months (thirteen) seventeen hours each day had he walked up and down his chamber. I inquired whether his mental powers were affected by such intense suffering; "Not at all," said he, "my body and head appear to hold no connexion; the pain of my body, blessed be God, never reaches my mind." After some further conversation and some inquiries respecting Dr Chalmers, he remarked "The Doctor must have suffered exceedingly at the strange conduct of our once dear brother laborer in Christ, Rev. Mr Irving. Never can I describe how much it has wrung my bosom. I had watched with astonishment and admiration the wonderful and rapid developement of his powers. Never was such unexampled advance in intellect as between his first and second volume of sermons. The first full of Gallicisms and Scotticisms, and all other cisms. The second discovering all the elegance and power of the best writers of the Elizabethean age. And then so sudden a fall, when his energies made him so terrible to sinners." Of the mind of the celebrated Puffendorf he said, "his mind is like some mighty volcano, red with flame, and dark with tossing clouds of smoke through which the lightnings play and glare most awfully." Speaking of the state of the different classes of England, he remarked "we are in a dreadful state; care like a foul hag sits on us all; one class presses with iron foot upon the wounded heads beneath, and all struggle for a worthless supremacy, and all to rise to it move shackled by their expenses; happy, happy are you to hold your birth-right in a country where things are different; you, at least at present, are in a transition state; God grant it may ever be so! Sir, things have come to a dreadful pass with us, we need most deeply a reform, but I fear not the horrid reform which we shall have; things must alter, the upper classes of England have made the lower persons, *things*; the people in breaking from this unnatural state will break from duties also."

He spoke of Mr Alston with great affection and high enconium; he thought him in imagination and color almost unrivalled.

On my way home, I passed Mr Irving's church, where, as there was a meeting, I entered. Mr I. is, as described, one of the finest looking men living. The dark and long locks which parted over his fine and ample forehead, hanging in graceful curls down upon his neck, give him a most apostolic appearance. His features are very regular and strong; his expression and motions combine ease, elegance, dignity, and command. However dissentient in opinion, his manner completely controls his audience. I wonder not that Canning and Brougham sat enchained by the spell of his mighty, and then well ordered spirit. As I entered, an individual was reading in the scriptures; every now and then he cried out in the most unintelligible manner, something that was intended for the "unknown tongue." Mr Irving, in the midst of prayer for a sick child near Edinburgh, whose parents had written for "the prayer of faith," was interrupted in the most singular manner by a female (Miss Cardle) who cried out with a very loud voice, till fairly exhausted, "The spirit has come, it has come; cry mightily, mightily, pour out supplication; the spirit is on you, the spirit is on you, I know it is on you; have faith, oh! have faith!" &c.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

LETTERS FROM THE WEST.—NO. III.

Indiana, Feb. 15, 1834.

The missionaries that are sent out from New England, into the valley of the Mississippi, are not generally popular. Sufficient care has not been observed in their selection. Most of them are men who, from their experience, know but little about the world and human nature, and their zeal not unfrequently predominates over their discretion. Feeling confident that the cause in which they are engaged is a good cause, they seem to think it unnecessary, if not absolutely sinful, to observe any thing like policy to promote it. They do not sufficiently study the dispositions of the people, and they frequently irritate and provoke, when they might conciliate and win. Instead of endeavoring to overcome the vices which exist in the country, by degrees, they strike at once at their root, take stronger ground than they are able to maintain, and thus fail of accomplishing those objects, which by the use of milder yet equally decided measures, they might easily effect.

In order to be successful in his vocation the missionary in the West, must be careful, conciliatory, and discreet. He must, to a certain extent, humor the prejudices and caprices of the people, before he can expect to be useful in his mission.—The difficulties he has to contend with, are indeed great. There is not, on the face of the earth, a people who are more opinionated and independent than those of the western states, and many of them think that it savours a good deal of the ridiculous, that their youthful brethren, whose reputation for honesty even did not stand very high in this part of the country a few years ago, should send out missionaries to evangelise the *heathen in the valley of the Mississippi*. They think themselves as intelligent and as upright as their eastern neighbors, and they ill brook the intellectual and moral superiority, which is sometimes assumed by those who are sent among them to be their religious teachers. It is the ignorance of the missionary in regard to the characters and feelings of those whom he addresses, and the estimation in which he is himself held by them, that has been and continues to be, a strong impediment to his success. And until he overcomes this ignorance, lays aside a little of his assumed superiority and adapts himself in some respects to the prejudices of the people, his labors will not be efficient.

But again, the opinions of our missionaries are not in accordance with the liberality of the times and the country. Most of them are strongly tinctured, if not thoroughly imbued, with the illiberal spirit of Calvinism, a circumstance which is poorly calculated to secure to them the confidence and attachment of the people. The principles of that faith are hardly compatible with that thirst for free inquiry and that independence of opinion, which may be said to be characteristic of the people of this western valley. They will not readily give their assent to a creed which prohibits the exercise of reason, and demands unlimited faith in articles which can never be understood. They feel little inclined to embrace opinions merely because they may have been embraced by others, or place confidence in a creed because it has received the sanction of many good Christians for centuries. And as long as they are required to sacrifice reason and doctrines which they cannot comprehend, will many of them keep back from the Christian church. M.

For the Christian Register.

EDUCATION FOR THE MINISTRY.

Messrs Editors,—In your remarks made last week upon Theological Education, you speak of "the necessity of a thorough intellectual, as well as moral preparation for the work" of the Christian ministry, in those who are to assume its responsibilities. While all, perhaps, will agree with you in this, they will differ in respect to what constitutes this preparation. And perhaps they will say that the preparation which would not be ample for one situation, may be sufficient for another. The history of the Christian church, of the different sects in this and other countries, and the present condition and wants of some of our churches, cannot but lead to this conclusion.—These brief remarks are made in the hope that yourselves, or some of your correspondents, will enlarge upon this very important subject.

P. P. P.

For the Christian Register.

DIVINITY SCHOOL.

Many persons who feel a deep interest in religion and in that form of religion which we peculiarly love, are in trouble about an answer to the following question. "What advice ought to be given to men desirous of entering the ministry, in case such men are destitute of the leading qualifications necessary for admission to the Theological Department at Cambridge?"

Let this doubt be removed by the following fact, whose authenticity no man may venture to question. The Divinity School at Cambridge is now open to all such persons, and nobody on earth has power to forbid their actual possession of all its privileges. They can (without examination for membership, without hearing one syllable of the necessity of Greek, Hebrew, &c.) attend all its lectures, use all its means of Education, and partake as freely as any of its Charity Funds with no one to molest or make them afraid.

A Unitarian.

CHRISTIAN REGISTER.

BOSTON, MARCH 29, 1834.

ORTHODOX ALARMS.

It is amusing to perceive the panic, which seizes on the sound portions of the Orthodox community, whenever a symptom of deviation from the approved standard of faith is detected. The smallest speck of heresy casts "ominous conjecture" over the whole church. It would seem that we possess all the doctrines of Christianity, stereotyped in the confessions of Presbyterianism, and no change possible, without incurring fatal error. The theology of New Haven, is at present, the great object of dread. A few individuals there, think they have discovered some flaws in the Calvinistic system, and express their convictions to that effect. They have the presumption to imagine that the theory of original sin, as developed in the Institutes of Calvin, and thence transmitted to his followers, admits of some slight modifications, which in their view would be a material improvement. What is the consequence of their temerity? The whole pack opens upon them, with deep-mouthed cry, and would hunt them to the death. We do not envy them their situation. We could not be in circumstances less to our taste, than where we were not permitted to think as we pleased and to say what we thought. We deplore the bitterness with which they are attacked—we commiserate their hard fate in being exposed to the sneer of bigotry, the scowl of spiritual pride, and the withering aspect of alienated friendship, but at the same time, we cannot deny, that in a great measure, they have brought these evils upon themselves. The viper which stung them was nourished in their own bosoms. Few have done more to excite a bad, exclusive spirit, than the divines of New Haven, and they now experience the truth of the declaration, "with the same measure ye mete withal, it shall be measured to you again." Men will learn by such examples the wisdom as well as the duty, of having opinion free, of attempting no coercion over the minds of their fellow-men. As a specimen of the manner in which these inquiries are treated, we take the following extracts from the Southern Religious Telegraph.

It is believed by very many in the Presbyterian, as well as in the Congregational church, that the New Haven speculations are a departure from the doctrines of the Reformation, and a revival of the Pelagian heresy in its most alarming form. Men in whose judgments and integrity the Christian community reposes confidence, unite in the opinion that the speculations in question are so far from being "small points," that they will bring into the church a train of consequences, which will be deplored when it is too late. For one, therefore, I am unwilling to take any of the responsibility of favoring the New Haven speculations in the Presbyterian church, or in any situation whatever—and in order that Christians in Virginia and elsewhere, may understand the views of judicious ministers of the Gospel in different parts of our country, I have been favored with an opportunity of making several extracts from letters addressed to a Rev. brother well known and esteemed in Virginia.

Dr Church of Pelham, N. H. one of the most influential ministers of that State, and a member of the Convention which met in Andover, Mass. in 1829, to consider the New Haven doctrines, thus writes concerning the new "Theological Institute:"

"An institution of the kind proposed, I think is much needed in Connecticut at this time, and may be more needed hereafter. And it is vastly important that it should begin well as to its fundamental principles, and mode of instruction. But let every step be taken in prayer, and in the name and for the honor of Christ. He will not forsake his heritage in the State where there have been so much faith, and prayer, and holy living, provided the present remnant are humble and faithful."

Dr Griffin of William's College thus writes:

"I rejoice exceedingly at the firm stand which the brethren of Connecticut have taken against the New Haven School, by establishing another in the same State. All whose hearts are on that side, though their feet professedly stand on the fence, are alarmed, and deplore such a division among brethren. But if we love the Saviour and his truth more than our erring brethren, we must maintain his truth and his honor though it separates between us and them. If the errors are cardinal there can be no doubt on this subject. And that they are cardinal in the present case, will soon be believed by all who do not embrace them. I vote for the new school with all my heart. It is certainly a token for good."

Dr Humphry of Amherst College, thus writes:

"If the friends of New Haven divinity claim me, it is not the first time they have done the same thing with reference to other and far better men, who differ as much at least from them as Edwards did from John Taylor.

"My opinion, expressed freely and every where is, that the gentlemen there are building their system on philosophy more than on the Bible—that this philosophy is Arminian, and of course, can never support a Calvinistic creed. The tendency of the scheme, I solemnly believe, is to bring in a flood of Arminianism, or rather perhaps, I ought to say, Pelagianism, upon the churches. Where this tendency will stop I do not know. If not arrested I fear it may end in fundamental error.

"I think the object of setting up a new school to maintain what you and I regard the sound orthodoxy of old Connecticut, is a great and good object; and my prayer is, that you may be strengthened more and more, to contend earnestly for the faith once delivered to the saints. May the Lord give you great success in every prudent and Christian effort to furnish the churches with a sound pious ministry."

Professor Stowe of Lane Seminary, Cincinnati, thus writes.

"As to the new school, I think the circumstances of the times call for it, and I trust that it will be well sustained. Dr Beecher says that it will and must do good; and there is such a call for ministers, he has no doubt that the thing will go, and go well. I have other reasons besides these which Dr Beecher has expressed for coming to the same conclusion. The tendency and results of the New Haven speculations, as it seems to me, are in all respects bad. They are false in theology, shallow in philosophy, loose and inconsistent in language; and they almost uniformly puff up the young men who give way to them, with a conceit of superior knowledge, understanding, and experience, which is exceedingly perricious in its influence on the churches. The new school, therefore, if rightly conducted, will supply at once two most pressing necessities. It will furnish the churches with a thoroughly orthodox and well trained ministry, and it will curb the licentiousness of shallow and insolent speculation.

This is not the first time, that the incipient attempts of honest men to feel after the truth, have been characterized as the 'licentiousness of shallow and insolent speculations.' But such attempts have gone on, notwithstanding. The fulminations of a thousand young men, like this satellite of Dr Beecher,—this Professor Stowe, with whom "Dr Beecher says" and "Dr Beecher has no doubt," and "Dr Beecher concludes," are as good as the syllogisms of Logic,—can have little effect in stopping the "licentiousness, shallowness, and insolence" of these speculating New Haven divines. They will be as 'licentious' and 'insolent' as ever, whether Professor Stowe of the Lane Seminary, Cincinnati, approves or disapproves,—whether Dr Beecher "says" they may believe for themselves or "says" they may not. They are galled with the biting iron of Calvinistic shackles, and as certain as there is flesh in the heart of man, they will sooner or later, rend them in twain, and cast them to the four winds of Heaven.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

The seventh Lecture before the Young Men's Society, was delivered on Sunday evening last, by Rev. Mr Walker, on "The difficulties of Infidelity." Arguments, said Mr Walker, for the Truth of Christianity have generally been in the way of apology and defence, as if Christianity was encumbered with difficulties of such a character, as peculiarly to require apology and defence. But the truth is, Christianity has difficulties, which need to be explained and accounted for. Infidelity is burdened with difficulties, which equally need to be explained and accounted for. Certain phenomena are admitted on both sides. Christianity explains these phenomena on one hypothesis, Infidelity on another, and it is the purpose of the Lecture to show that the difficulties on the Infidel hypothesis, are greater than those on the Christian.

1. The character of the founder of the Religion. It was the most remarkable contained in the records of human history. It was a model of the most perfect excellence, ever displayed among men, according to the confessions of infidels themselves. Vanini, a celebrated Italian, who was burned at the stake for Atheism, Bolingbroke, Mr Paine, Mr Gibbon, Voltaire, Rousseau are full and explicit on this point. Jesus Christ appeared in a most degraded period of the Jewish history, when the nation had become a bye-word for its degeneracy, educated in a remote and obscure province of Palestine, with no external resources for the acquisition of the wisdom and virtue, of which he presented such a signal example, and notwithstanding, he appears in the Gospel, as a moral miracle, unparalleled in the history of the world. Compare him with Mohammed, the celebrated Moslem Prophet. Whatever energy of character or purpose, was exhibited by Mohammed, in the prosecution of his enterprise, he was still an uncultivated adventurous Arab, and stained with all the vices that belonged to an uncultivated Arab of that age. But Jesus Christ was free from all the evil influences of his time. And the appearance of such a person at such a time, presents a difficulty, to which infidelity has never given, even a plausible answer, and which, according to all principles of human probability, can be explained only, by supposing the immediate interposition of God.

2. The character of the religion itself. Infidelity fails in accounting for the origin of the purest system of faith and morality, which has ever been given to the world. It was entirely at war with the prevalent spirit of the age. The legends in the books of the Apocryphal New-Testament, show what were the miserable and absurd religious notions of the times, and how is it to be explained, that the unlettered peasants of Galilee, attained a purity and elevation of religious faith which has not been surpassed in the improvement of modern times?

3. The establishment of Christianity, after the death of its founder. Infidelity has never succeeded in explaining this. It will not do to call the early disciples imposters and enthusiasts, and to say that they succeeded as other imposters and enthusiasts have done—for where have been the imposters and enthusiasts, who have ever attempted or ever done what they did?

After a powerful developement of the argument, under the above heads, Mr Walker stated three inferences, which he enforced, with abundant illustration and proof.

1. Infidelity is less rational and philosophic than a belief in Christianity.

2. Infidelity demands a greater share of credulity, than Christian faith.

3. If the Christian Hypothesis, explains all the phenomena, it rests on the same basis, with the most approved systems of philosophy, and as such should be admitted by every sound mind.

The discourse was concluded with giving the reasons why many remained in scepticism, through mere negligence in examining the subject, and with urging the audience to make up their minds for themselves, according to the evidence in their possession.

We have given but a poor outline of a noble Discourse. It was in the preacher's happiest manner and must have left an impression that cannot be effaced, on the minds of all, who heard it, whether young or old.

PRINCIPLES AND PROSPECTS OF THE FRIENDS OF PEACE.

A Discourse pronounced before the Hartford County Peace Society, December 25, 1833, By C. S. Henry, Junior Pastor of the West Church in Hartford.

The cause of Peace—one of the most important though least exciting of the great philanthropic and Christian objects of the age, is steadily advancing and awakening more and more, the interest and attention of benevolent and gifted men. The present discourse is a strong appeal in behalf of it, from a vigorous and cultivated mind. Mr Henry takes a calm and dispassionate view of the difficulties which lie in the way of the friends of peace, from the corrupt passions and selfishness of mankind, the dazzling character of military glory and the false splendor with which poetry and fiction have irradiated the hideous features of war. The remedy and change must of necessity be gradual and slow and are to be effected (to use his own language) "by the influence of public opinion—the continued and extending action of moral power—the power which results from enlightening and appealing to the moral nature of man, rectifying opinion and combining and directing its force." He would substitute in place of war for the adjustment of national differences, some great inter-national confederacy by which the differences of nations may be decided on principles of moderation and justice. The expediency and feasibility of this plan are ably maintained.

The style of this discourse is terse, vigorous and elegant—much superior to that of the generality of public performances of this sort. The soundness of its views enforces the eloquence of its appeals. It is animated by an enlightened and liberal Christian spirit, which looks to God for assistance in all things and expects to accomplish the moral reformation of mankind, only by a diffusion of the principles of our divine religion.

The reader will find an interesting extract from the discourse on our last page.

Memoir and Poems of Phillis Wheatley, a Native African, and a Slave. Published by Geo. W. Light.

Many of our readers have probably heard of Phillis Wheatley. But few of them have seen a copy of the original edition of her poems. She was an African slave, brought to this city in the year 1761, and sold to a respectable citizen, Mr John Wheatley, by whose name she has been generally known. She was at that time about seven years old. She soon gave promise of uncommon intelligence, and the developement of her mind was aided by her kind mistress. She became an object of much interest to the community, and was noticed and patronised by the leading men of the day. She visited England in 1773, and was received there with distinction. Her poems were published in London in that year, and dedicated to the Countess of Huntingdon. She returned to America, married a worthless man, and in a few years died, after having suffered the extremes of poverty and privation. Her character, as described in the original memoir prefixed to this edition of her poems, and written by a collateral descendant of her mistress, Mrs Wheatley, is a highly attractive one. She was gentle, affectionate, modest and pious.

Her poems are, it must be confessed, in themselves no great additions to the world's intellectual treasures, but regarded as the production of a na-

tive African, who enjoyed such slender advantages they are remarkable. Most of them are occasional pieces addressed to her friends, and many of them were called out by some afflicting bereavement.—They breathe the spirit of genuine sympathy, if they have not the fire of inspiration. They are valuable as affording a proof of the capacity of the despised African race, against whom such inhuman and unchristian prejudices are cherished in our own country—and to our shame be it spoken, in our country alone, and an earnest of what they might accomplish, if their affections and intellect were properly cultivated and encouraged. The work is very handsomely printed and contains a portrait of the author.

JOURNAL OF A RESIDENCE IN SCOTLAND, BY H. B. Mc'LELLAN, WITH A MEMOIR. EDITED BY ISAAC Mc'LELLAN JR. ALLEN & TICKNOR.

This is a work which bereaved affection has reared to the memory of a young man of high promise in every respect. The "Journal" was composed without any intention of being published, and is valuable rather as a picture of his character, than of his mind. It is however written with ease and spirit, and shows considerable power both of observation and reflection. The sketches of the manners and conversation of many eminent men, whom it was Mr McLellan's deserved good fortune to converse with, and in some instances on terms approaching to intimacy, will be read with peculiar interest. The Journal gives evidence of a discriminating, acute and active mind, from whose mature and finished efforts, high expectations might justly have been raised.

Mr McLellan was eminently distinguished by his religious spirit. We cannot sympathize with him in all the religious moods which he went through, nor subscribe to the conclusions to which he came, but we should be very sorry if any difference in opinion should prevent us from acknowledging and observing the fervent and sincere piety which animated his life and conduct. That it was fervent, we have the evidence of many enthusiastic passages in his diary, as well as the testimony of many intimate religious friends. That it was sincere, we have the highest proof in the fact that it carried him, unharmed, through the perils and temptations of European society, by which so many young men have been led captive, whose morality has not rested on the firm basis of religious truth.

Mr McLellan was destined for the pulpit, and had the highest sense of the duties and responsibilities of the sacred profession. He would have been a faithful servant in the Lord's vineyard, and no one who names the name of Christ, can help lamenting his early death. This is a bereavement to which nothing can reconcile his friends but that confiding trust in the goodness and wisdom of God, which was so characteristic of him they have lost but for a season.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday March 17, the memorial of sundry citizens of York, Pennsylvania, was presented by the Vice President. This memorial contained some very coarse allusions to Mr Webster, and other members of the Senate. Mr Clay moved that the Senate refuse to receive it. After a long discussion, the motion prevailed by a vote of 24 to 20. Mr Webster gave notice, that he should on the following day, ask leave to introduce a bill rechartering the bank of the United States and the Senate adjourned.

In the House of Representatives, Mr Pinckney, who was entitled to the floor on the resolutions of Virginia, waived his right in order to allow the presentation of memorials. Mr Adams presented the Resolutions of the Legislature of Massachusetts, and went at some length into an explanation of them. He concluded by moving that they be referred to a select Committee. Mr Gorham presented the memorial of nearly 7000 citizens of Boston, and moved that it be printed, together with the names, and referred to the same Committe. The motion to print the names was carried after some discussion, 108 to 75. A memorial from Worcester County, signed by more than 6000 persons, was presented by Mr Lincoln, and committed, and the House adjourned.

In the Senate on Tuesday a Message was received from the Secretary of State, enclosing a letter from the Board of Commissioners for the adjustment of the claims of our citizens on the Government of Naples.

Mr Webster presented the Boston Memorial, with some introductory remarks. Remarks, respecting the memorial, were made by Mr Silsbee and Mr Sprague. The memorial was then read and referred and ordered to be printed.

Mr Webster also introduced a Bill to extend the charter of the United States Bank for six years, under certain conditions.

Previous to the introduction of the bill, Mr Webster explained at length the reasons which induced the committee to present it. Mr Leigh of Va. stated the reasons which would compel him to vote against the prolongation of the charter of the existing bank, or the granting of a charter to a new one: intimating however, that a state of things might occur which would change his own views, and those of Virginia, on the subject of the bank. On motion of Mr Wright, the Senate adjourned.

In the House of Representatives, Mr Jackson, of Massachusetts, was qualified and took his seat. Mr Burges addressed the House in opposition to the resolution of Mr Mardis, until the expiration of the hour. The report of the committee of Ways and Means was then considered. Mr Wilde moved an amendment to the report, declaring the reasons of the Secretary of the Treasury for the removal of the deposites unsatisfactory and insufficient, and supported it in a speech which occupied the remainder of the sitting.

In the Senate on Wednesday, memorials from Bridgeport Conn., Philadelphia, Plymouth N. C., New Orleans, and Madison County Ky., censuring the removal of the public deposites, were presented and referred. A bill was reported by the committee on Public Lands, providing additional scrip to satisfy outstanding Revolutionary bounty land warrants. The committee on Military affairs reported a bill to increase and regulate the pay of surgeons and assistant surgeons in the army, without amendment. The bill from the House of Representatives, making appropriations for the support of the army for 1834, was twice read and committed. Mr Webster moved to lay on the table his motion for leave to introduce a bill to continue the charter of the Bank of the U. S. in order to give Mr Tallmadge an opportunity to be heard on the resolutions of Mr Clay. The motion was agreed to, and Mr T. resumed and concluded his observations. The Senate then adjourned.

In the House of Representatives, a resolution instructing the Secretary of War to submit to the House any information which may have been recently received by the department relative to the fortifications proposed to be built on Castle Island in Boston harbor, and Throg's Point in East River in New York, was presented by Mr Everett, and agreed to. Mr Burges resumed, without concluding, his remarks in opposition to the resolution of Mr Mardis. The House then proceeded to the order of the day, when Mr Wilde concluded his speech in favor of the amendment proposed by him to the report of the committee of Ways and Means; and the House adjourned.

In the Senate on Thursday, the Chair communicated a report from the War Department, transmitting copies of the Army Register for 1834. On motion of Mr Webster, the Senate resumed the consideration of his motion for leave to introduce a bill to continue the charter of the Bank. Messrs Wright, Webster, and Leigh successively addressed the Senate on the subject, and, on motion of Mr Calhoun, the Senate adjourned

In the House of Representatives, bills were reported, making Dorchester, in Massachusetts, a port of delivery, authorizing the construction of rail roads through the public lands, and making grants of land to disbanded officers and others, for services and sacrifices during the late war. Mr Burges continued his remarks in opposition to the resolution of Mr Mardis, until the expiration of the hour allowed to resolutions. The House then proceeded to the order of the day, on the report of the committee of Ways and Means, when Mr Pinckney spoke in opposition to the resolution with which it concludes, until the hour of adjournment.

In Senate on Friday, Mr Ewing submitted a resolution that the committee on the post office and post roads be instructed to examine and report the present condition of the post office department, and that they have power to send for persons and papers, and to take testimony for that purpose. The special order of the day, the bill for renewing the charter of the U. S. Bank being announced Mr Calhoun took the floor, and spoke for one hour and a half against the principles of the bill, as being only a temporary expedient, but in favor of establishing a new Bank upon the present one. Mr Benton followed, and had not concluded when the Senate adjourned.

In the House, Mr Burges resumed his remarks upon Mr Mardis' resolution, and spoke until 1 o'clock, without concluding. The House then resumed the consideration of the resolutions reported from the committee of Ways and Means, together with the amendment offered by Mr Wilde. Mr Gilmore spoke at length on the subject; when he concluded, Mr Clay of Alabama obtained the floor, and on his motion the House adjourned.

In Senate on Saturday Mr Webster presented a memorial signed by 1800 inhabitants of Franklin County Pa. which was referred to the Committee on Finance and ordered to be printed.

The bill submitted by Mr Webster, for continuing the charter of the United States Bank, being the order of the day, Mr Benton concluded his speech in opposition to it, after which the Senate went into the consideration of Executive business.

In the House of Representatives the bill to return the duties on certain pieces of sculpture (the capitals of the columns of the Philadelphia Exchange) being on its third reading.

A debate arose, in which Messrs. Binney, Huntington of Connecticut, and Everett, of Massachusetts advocated, and Messrs Williams, Fillmore, Parker McKinley, and Hardin opposed, the passage of the Bill.

The question on the passage of the bill being taked by Yeas and Nays, there were in its favor 45; against it 135 votes. So the bill was rejected.

Massachusetts Legislature.—In Senate on Friday, March 21, on motion of Mr Adan, the Senate went into committee of the whole on the bill in addition to an act to regulate Banks and Banking; and after some time spent thereon the committee rose, and Mr Bailey, chairman thereof, reported said bill to the Senate with sundry amendments, the most important of which is as follows: After the word "interest," in the 25th line of the 1st section, insert, "Provided always, that any bank in this commonwealth may hire money on interest, and issue to the corporation or individual loaning the same, a receipt, not negotiable, signed by the President and Cashier of such Bank, specifying the amount thereof, the time when the same shall be paid, and the rate of interest it is to bear. And such loans shall be entered as "Cash deposited bearing interest," in the returns required to be transmitted to the Secretary of the Commonwealth." And said amendment, together with some others of minor importance, was adopted. The bill was then passed to be engrossed, without a division, and sent to the House for concurrence.

In the House on Saturday, on motion of Mr Metcalf of Dedham, the House proceeded to the consideration of the motion to reconsider the vote whereby the Resolves conserning a revision of the Statutes were passed. The said vote was reconsidered, and then, on motion of Mr Dwight of Stockbridge, the House resolved itself into a Committee of the Whole, for the consideration of the said Resolves, and after some time spent therein, Mr Boott of Lowell, from the committee, reported the same with amendments. The House then proceeded to consider the Report, and after debate, the Report was accepted, and the Resolves passed, and sent up for concurrence.

In the Senate on Monday, the bill declaring inhabitants of counties to be competent witnesses in certain cases was read again and passed.

In the House, a bill concerning the support of state paupers was referred to the next General Court.

A bill concerning the sepulchres of the dead and the study of Anatomy, was indefinitely postponed—104 to 103.

In the Senate on Tuesday, the resolve in favour of Revolutionary Soldiers, was amended and passed.

Leave to withdaw was granted on the petition of William Vans, by a vote of about 2 to 1.

In the House, the vote whereby the Bill concerning the sepulchres of the dead and the study of anatomy was yesterday indefinitely postponed, was reconsidered, and the bill having been further amended, passed to be engrossed.

The bill to abolish the office of Attorney General was passed and sent up for concurrence.

In Senate on Wednesday, the Militia Bill was taken up, and the question on its passage to be engrossed in concurrence as amended, was taken by yeas and nays, and decided in the affirmative yeas 22, nays 2—Messrs. Everett and Hawes.

In the House, on motion of Mr Pierce of Stoughton, it was unanimously

Ordered, That the thanks of this House be expressed to the Hon. William B. Calhoun, Speaker thereof, for the able, impartial and dignified manner in which he has presided over the deliberations of the House, during the present session of the General Court.

GENERAL INTELLIGENCE.

Launch.—The "*Bethel*" was launched this forenoon at 9 o'clock. Some delay took place from the coldness of the morning hardening the tallow. On her head is a very good likeness of the Rev. Mr Taylor—and on her stern an excellent representation of the Bethel and the seamen just coming out after the services, also a distant view of the shipping at the wharves. The Seamen's Bethel Flag was used on the occasion, and placed at her stern, with the U. S Flag on her head. The circumstances attending the building and launch of this vessel drew many spectators to witness it. For some time it appeared doubtful if she would be launched this tide, and a by-stander jokingly remarked she will not go without a little "grog." The cold water men however persevered, and as is generally the case, by perseverance were successful, for a more beautiful launch was never witnessed.—*Mer. Jour. of Saturday.*

Great Meeting at Philadelphia.—On Thursday March 20th, a meeting of the citizens of the city and county of Philadelphia, "resolved to defend the Constitution and laws against the usurpations of the Executive," was assembled in Independence Square in that city. The number of persons present is variously estimated at from thirty thousand to forty five thousand. Processions were formed in various parts of the city, which moved at the hour appointed to the place of meeting. The Mechanics of different occupations arranged themselves in separate bodies, and marched under banners bearing suitable devices, forming together a very numerous and imposing array. The number of the merchants and traders exceeded five hundred. That of the young men amounted to at least four thousand. Daniel Groves, Esq was called to the chair. Resolutions of a spirited and emphatic character, protesting in the strongest terms against the conduct of the Executive, were unanimously adopted, after the meeting had been addressed by Messrs P. A. Browne, Samuel Rush and C. J. Jack. It was also resolved, that the President of the meeting should have power to appoint a committee of correspondence; and the previous nomination of delegates to attend the Convention at Harrisburg in May, was approved. On leaving the place of meeting, the several processions paled their banners in front of the house of Mr Duane, who made a brief address which was received with acclamations. The meeting was orderly and harmonious.—*Daily Adv.*

Mr Wirt.—Mr Southard delivered his Discourse on the professional life and character of Mr Wirt, to a very crowded audience, in the Hall of Representatives, on Tuesday evening. It was heard with great gratification, by hundreds who had known Mr Wirt long, and who cherish the most affectionate regard for his memory.—*Nat. Int. 18th.*

Alabama.—On the 1st, inst. a disturbance, which resulted in a serious riot, broke out among the students of the University of Alabama. The dwelling of the President was attacked, the windows of the Professors broken in, and several fire-arms discharged. We did not learn that personal injury was sustained by any of the parties, nor does our informant know the particular cause of the disturbance, or in what manner it was quelled.—*Mobile Com. Reg.*

The Supreme Court of the United States adjourned on the 19th inst. after a session of sixty six days, having disposed of every case ready for trial. It decided seventy-nine cases, and left forty-one on the docket.

A Thunder Storm of unusual severity occurred in this vicinity on the night of the 20th instant. The weather had been quite warm and sultry for several days previous, the thermometer ranging from 60 to 70. A correspondent writes us that, "a barn, 60 feet long, belonging to Capt. Martin Mandell of Hardwick, was struck by lightning, killing one ox and three sheep, tearing and shivering the barn in such a manner that, without immediate help, three other oxen in the same stable would have been crushed to death beneath the ruins." We have heard of no other damage in this county by the storm.

Worcester Spy.

[From the Correspondent of the Portland Advertiser.]

Washington, Tuesday, March 18, 1834.

Mr Webster today introduced his project to extend the duration of the charter of the present Bank. The term of extension proposed is six years; but Mr Webster said, he would come down as low as three years. Congress is to have the power to charter another Bank after the charter of this Bank—within the six years,—a power which Congress does not now have. The reason assigned for this, is that Congress will not then be tramelled by the charter of the present Bank, but can incorporate a new Bank, and thus prepare for the extension of this, opening for the community a source of credit and of exchange. The bonus is to be the same as it now is. These are all the important items in the new Bill. Mr Webster thinks he has recognized all interest in this plan; avoided constitutional scruples, and provided an immediate remedy for the existing distress.

Accompanying this Bill Mr Webster made a speech, two hours long or more; a speech of uncommon power, solid as massive gold,—philosophic, pre-eminently sound, and often highly eloquent. He began with stating that the country was like a strong man in chains, deprived of the use of limbs and of the power of exertion. We had resources enough, houses, lands, enterprise, talent, enough but all were hampered. The cause of this he explained at length, vindicating the Banks and Banking system, and historically proving that Banks had ever been on the side of liberty—and could flourish only in States of some degree of freedom—that they were established for the benefit of the poor, the money borrower, and that they thus gave the poor, the young starting in life with nothing, the power of competing with the rich, and of becoming rich themselves. The experiment of going back to hard money he considered better fixed for Tunis and Tripoli than for a free and commercial People. Credit was the System for a new country.

He considered that in trade there were three modes of trade—the first and rudest by barter, the exchange of article for article; the second by some common medium as money, as silver and gold; and the third, the best fitted for an intellectual people under a good government, was a paper system mixed with and founded on specie. It is safer; it is more convenient, more expansive, more capable of diffusion. It was the custom, he said, to denounce Bank monopolies—to cry out monsters. It was the way by which little men became great men. It was the game they played. But what was the "Experiment" doing?—It was driving the borrower of money from the Bank, the monopoly where he could get money at six per cent, to the shaving shop, to the usurer where he must give twenty five per cent. It was taking away from Banks the power of aiding the poor, and leaving the poor at the mercy of the rich. He then went on to explain the operation of the removal of the deposites, and to prove that it was something more than changing them from one Bank to another, and that it was in effect withdrawing them from the use of the community, and instead of aiding the deposit Banks themselves, actually crippled them. It was furthermore, he added, an attack upon the credit of the country, and the result was just what the Secretary ought to have foreseen. He was not blind not to foresee it—The acknowledged fact of the delicacy of credit ought to have taught him to foresee it. The arguments of his associate Secretaries actually predicted it.

Mr Webster then adverted to the universality of this distress, and to the general belief that it would not be remedied of itself. He considered it to be the result of bad government, and as government brought about the mischief, government alone was capable of giving relief. Why is it, he asked, that the merchants, that all classes of the people are so intimately interested in our deliberation? Why is it that each word that goes forth from this Congress is watched over with such anxious deliberation? Because, he answered, this is a question that affects credit—a question in which all are interested. We have discussed great constitutional questions, great party questions, and the people have often been highly excited, but no such excitement existed then as exists now. No man's prospects, no man's business depended upon our deliberations. The price of produce was not lowered.—Manufactories were not shut. Commerce was not crippled. But here is a blow at public credit, and every man's pocket is touched, and every man is awakened. Mr Webster thought his remedy would administer effectual relief—and for support he appealed to the constitutional friends of a bank, and the constitutional adversaries of the Bank, who opposed the creation of the State Banks by the Secretary as the fiscal agent of the government. He did not speak with much confidence of the prospect of success, but left it to the people. Here was his remedy—an adequate remedy as he thought, and the people only could operate upon their representatives so as to pass it.

FOREIGN NEWS. A letter from Calcutta, Nov. 27, mentions that the extensive house of Ferguson and Co. had stopped payment.

Madrid papers, to February 4, have been received at New York, but their contents are unimportant.

MARRIAGES.

In this city, Mr John Campbell to Miss Alice B. Pierce; Mr Henry A. Hovey to Miss Louisa Jane Gray; Mr Charles H. Harrenton to Miss Mary Ann Poor.

By Rev. Dr Lowell, Mr Sylvanus Sampson of Duxbury, to Miss Mary C. daughter of Capt. Richard Soule.

In Marlboro', Rev. Clark Sibley to Miss Jerusha A. Adams.

DEATHS.

In this city, Mrs Abagail, widow of Stephen Sewall, Esq. 85.

On Monday evening, Mr Alexander Young, for many years one of the editors and publishers of the New England Palladium, aged 66.

On Friday evening, Mr Wm. Fenno, merchant, 71.

In Charlestown, 24th, inst. Mrs Lucy, relict of Gen John Walker, late of Burlington, 73.

In Cambridge, Mrs Persis, wife of Mr Joseph Hill, 70.

In Salem, Mrs Margaret Bigelow, daughter of Peter Lander, Esq.

In Watertown, Mrs Lydia, wife of Mr William French, and daughter of Capt. Z. Pond, 24.

In Billerica, Mrs Priscilla, relict of the late Dr William Bowers.

In Newburyport, Joseph Currier, Esq. a patriot of the revolution, 72.

In West Point, Troup County, Georgia, 20th ult. Littleberry Gresham, Esq. 72.

EMERSON'S READING BOOKS.

1. THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States.

2. THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools.

3. THE THIRD CLASS READER, designed for the Younger Classes in Schools.

These three works, prepared by Mr *B. D. Emerson*, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organized into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of those pupils who may be supposed to hold a place in that class, for which it is designed; the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the Series, to that of the most maturity.

These Readers are confidently recommended to all, who have the superintendence of education. They contain nothing sectarian, nothing which is not calculated to promote unaffected devotion, pure morality, diffusive benevolence, sound patriotism, and general intelligence.—In addition to these general traits of character, it is believed that the Introductory part of this series, embraced under the head of "*Suggestions to Teachers*," cannot fail to be duly appreciated by the intelligent School-Master.

These Readers are also generally noticed in various Journals in New England and at the South; they are manufactured in a superior style, and are sold much lower than other Reading Books of the same size.

☞ School Committees and teachers are requested to call on the publishers, and receive copies of these Readers for examination, *gratis*.

RUSSELL, ODIORNE & Co.
March 29. School Book Publishers, Boston.

TRACT FOR THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for February, entitled "Testimonies from the neighborhood of the eternal world, on acceptance with God." By Noah Worcester D. D. March 29.

TEMPERANCE ALMANACK.

RUSSELL, ODIORNE, & METCALF, and FORD & DAMRELL (Publishers of the Temperance Journal) have now in Press, the *Temperance Family Almanack* for 1835, calculated generally for New England and Canada. The Astronomical Calculations have been made with great care by ROBERT TREAT PAINE Esq. Editor of the astronomical part of the *American Almanack*. The Editor will be assisted by several distinguished literary gentlemen of this city who will enrich the work by valuable suggestions, statements and anecdotes relative to the great subject of temperance. Arrangements are making with local publishers in the interior, to give the work the widest circulation possible. It will be printed in a very neat style, and sold at a small advance upon the cost. Any suggestions or facts relative to the subject will receive due attention, if left with the Publishers.

March 22.

LIBERAL PREACHER FOR JANUARY.

JUST published, at 134 Washington St. The Liberal Preacher for January 1834. containing a Sermon by Rev. Henry Ware, Jr. Cambridge, on "The Promise of Universal Peace." March 8.

SIR THOMAS MORE'S WORKS.—Vol. IX. of the Library of Old English Prose Writers, containing Sir Thomas More's Utopia and History of King Richard the Third;—with some account of the Author and his Writings. Edited by Rev. Alexander Young.

Complete sets of the Library can be furnished by the Publishers, and either of the volumes will be sold separately, excepting Vol. I.

Vol. I. Fuller's Holy and Profane State.
II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk,
III. Sir Thomas Browne's Religion of a Physician, and Treatise on Urn-Burial.
IV. Owen Felltham's Resolves, and Description of the low countries.
V. } Izaak Walton's Lives of Donne, Wotton, Her-
VI. } bert, Hooker, and Sanderson.
VII. Bishop Latimer's Sermons.
VIII. Selections from Jeremy Taylor.

Just Published and for sale by RUSSELL, ODIORNE & CO. March 22.

LEXINGTON MANUAL LABOR SCHOOL.

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.

Lexington, Feb. 18th 1834.

ADAMS FEMALE SEMINARY.
Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.
Tuition $5,00 per term.

CHARLES C. P. GALE, Principal.
Derry, N. H. Feb. 24, 1834. 6tis.

ENGLAND AND AMERICA.—A comparison of the social and political state of both nations.

Dymond's Essays on the Principles of Morality, and the private and political rights and obligations of mankind with a preface; by Rev. George Bush, M. A. For sale by RUSSELL, ODIORNE & CO. 134 Washington street. March 15.

STOCK OF A BOOKSTORE.

THE stock of Books and Stationary in the store No. 141 Washington street, is offered for sale at very reduced prices. The assortment comprises a great variety of Theological and miscellaneous Works, and Books for Juvenile Libraries and Sunday Schools.

L. C. BOWLES, Agent;
No. 141 Washington street, opposite the Old South.
march 29 1stf

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon, on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence. March 15

NATIONAL INSURANCE COMPANY. The Office of the National Insurance Company is removed to the New Building, erected by the Globe Bank, No. 24 State street.

The Company hereby give notice that their Capital is

$1.000.000,
one half of which,
$500.000

is paid in and invested according to law; and that they continue to insure against Fire and Marine risks to any amount not exceeding

$50.000

on one risk, at their Office, No. 24 State street.

WM. THORNDIKE, President.
S. W. SWETT, Vice President.
L. G. Russell, Secretary. March 15.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Presumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part 1 is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $5, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

"It possesses the advantage of bringing the science of medicine down to the present time, and it will probably make the most valuable Medical Dictionary in the English language."—*John C. Warren.*

"As a work of reference, it is precisely what is wanted; and the republication of it will confer a favor on the physicians of the United States."—*Geo Hayward.*

"The work is just what is wanted; and I know of no work which contains so much useful matter, so well arranged, condensed and clear."—*Rufus Wyman.*

"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med. Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

Published by LILLY WAIT & CO Boston.

KEEPER'S TRAVELS in Search of his Master, Price 37 cents.

'Ah me! one moment from thy sight,
That thus my truant eye should stray!' [Langhorne.]

'A pleasant book for youthful readers, exhibiting useful morals in an attractive form.' [Portland Courier.

'The author must possess a feeling heart and good understanding, judging from the pathos and instruction of this story.' [Advocate.

'Beautiful for its simplicity, and the fine moral that pervades it.'

'The interesting subject, simplicity of language and plain moral of the book, cannot fail of exciting pleasure and approbation.' [Evening Gazette.

CHILD'S BOOK OF THE ATMOSPHERE, intended to convey to the minds of the young correct ideas of the interesting properties and phenomena of the Atmospher. Price 37 cents.

'The design of the work is good, and the manner of its execution such as to induce the hope of more from the same source.' [Gazette.

'A neat little work, which we commend to the patronage of the public.' [Maine Recorder.

'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette.

Just published by LILLY, WAIT & CO. feb, 1.

THE UNION OF FAITH AND VIRTUE THE ONLY QUALIFICATION FOR THE ENJOYMENT OF HEAVEN.

A Sermon occasioned by the Death of the Rajah Rammohun Roy: Preached in the Unitarian Chapel Hackney, on Sunday morning, October 6, 1833. By the Rev. Robert Aspland. To which is added, a copy of a Letter, addressed by the Rajah to his Secretary, containing a Brief Biographical Memoir. Just Received by L. C. BOWLES, 141 Washington Street. Feb. 8.

COMBE'S SYSTEM OF PHRENOLOGY, Just Published, and for sale by
feb. 1. RUSSELL, ODIORNE & CO.

FLINT'S GEOGRAPHY.—Latest Edition.

THIS valuable and interesting work is for sale at 13 Washington-street feb. 1.

POETRY.

Hymn sung after the delivery of the Rev. Mr Fox's Eulogy on Rammohun Roy, at Finsbury Chapel, London, Oct. 13th, 1833. By Miss Martineau.

No faithless tears, O God! we shed
For him who, to thine altars led,
A swallow from a distant clime
Found rest beneath the cherubim,
In thee he rests from toil and pain
O Father! hear our true Amen.

No faithless tears! led forth by thee,
Meek pilgrim to the sepulchre,
For him thy truth from day to day
Sprang up and blossomed by the way.
Shalt thou not claim thine own again?
O bend to hear our deep Amen.

No faithless tears! Though many dream
To see his face by Ganges stream:
Though thousands wait, on many a shore,
The voice that shall be heard no more,
O, breathe thy peace amid their pain
And hear thy children's loud Amen.

MISCELLANEOUS.

REMARKS OF MR THATCHER,

At the Meeting of the Massachusetts Colonization Society, Monday evening, March 10.

Mr Thatcher offered the following resolution:

Resolved, That the principles recently promulgated by the Managers of the American Colonization Society, in relation to their future course, have our cordial approbation; and that we consider it our first duty to provide for and promote, so far as may be in our power, the welfare of the Colony founded by that Institution on the African coast.

Mr Thatcher said, the Society came together on this occasion under circumstances apparently less flattering than upon some former occasions of the same kind; yet, he should endeavor to show, not without hope of success, that there was in truth no serious cause of discouragement in the prosecution of their labors, and far less of an abandonment of the principles by which they had been heretofore guided. Indeed, he thought it would appear clearly from an examination of the recent disclosures at Washington, that most, if not all the inadvertencies, deficiencies and errors, in the late management of the Parent Society, to which he now referred—and all the consequent detriment to the Society and Colony, both, comparatively temporary and trifling, indeed, but yet worthy of consideration, at least, as incentives and hints for an improvement of that management in future—might be traced to the deviation of the National Board from the economical principles of the Northern Colonizationists generally, and especially of the Auxiliary Society of this Commonwealth.

The National Institution had incurred a considerable debt in the course of a few years last past. How was it incurred? The explanation was found in the Report, just issued at Washington by the Investigating Committee appointed at the annual meeting, (of which Mr Lowrie, Secretary of the United States Senate, was Chairman) and which Report was stated in the National Intelligencer, and elsewhere, to have been sanctioned unanimously by the Managers.

The great difficulty was, that the Society had recently sent out too many emigrants, and too fast; and, almost necessarily, with too little practical reference, relatively, to their fitness to the wants of the Colony, in some cases, and to their comfortable establishment on the other side of the water, in others. During the four last years, the number sent out was one thousand five hundred and ninety-eight, which, whatever their character or accommodations, was, according to our northern views, rather too many for the settlements, in their present stage. It was a consolation, however, since the mistake had been made, that its effects, though plainly prejudicial, had been far less so, as would appear, than there was reason to expect; that they had been detected at an early period of their progress; and, what was more to the purpose, they were not only frankly admitted, when discovered by the Managers, but prompt and energetic measures had been unanimously agreed on and adopted, to make the best of the condition of things as it was, and to prevent its recurrence for the future. Their leading principles of management were *now* stated as follows, and would at once commend themselves to every man's mind.

1. It is now the deliberate decision of the Board, to send none to the Colony until those of suitable age are formed into temperance societies. From this, they will in no instance depart. In accordance with these principles a careful inquiry shall be instituted into the moral character and industrious habits of each adult emigrant.

2. All measures for the promotion of a complete system of education, will claim from the Board their unremitting attention. On this subject, vital as it is to the best interests of the Colony, the Board are cheered with the knowledge of the fact, that their able co-laborers of the New York State Colonization Society, have already decided "to assist in laying the foundation, and rearing the structure of a complete system of education within the limits of Liberia."

3. Since their re-organization, the Board have adopted various measures for the promotion of Agriculture. From various circumstances, not always under the control of the Board, the cultivation of the soil has heretofore been too much neglected. The importance of this interest in the Colony is admitted by all.

4. Having these vital principles constantly in view, it will be the untiring effort of the Board to make Liberia a desirable home for the free man of color. To this class they have no entreaties to offer. They say distinctly, they want none to go there but men and women of good morals, of industrious habits, and friends and members of the temperance cause. As far as they have the power, they will permit none of a different character to go; and they express their deliberate judgment that, by carrying out these principles, *Liberia will soon become a desirable home for the free colored man; and that so soon as it becomes so, he will go there, in most cases, at his own expense.*

This, said Mr Thatcher, is what we at the North call sound Colonization, and, though a stricter observance of these principles from the beginning would have pleased us better than the new adoption of them at this day, yet there was still time and room enough for putting them into most effectual and triumphant operation.

The matter of the *debt*, Mr Thatcher said, was intrinsically of far less moment than were the circumstances which created it, and the consequences it should produce on the future discretion of the Board. It was known to be a common and perhaps general thing, for benevolent Societies to suffer their expenses—perhaps indiscreetly and perhaps not—to exceed their ordinary receipts, trusting to the liberality of the public for relief; and he believed that the Education Society, if not several others, was in the same condition at this time.—It would not be forgotten that the present disastrous condition of the money market was no more in the anticipation of the Board, than it was of other institutions, and of individuals at large, who all suffered from its pressure; and that they had the last season, some reason to rely on the payment to their treasury of large specific sums, including $10,000 in this State, and as much more in Philadelphia, which, of course, as well as the ordinary contributions, under the circumstances of the last six months, must be suspended.

Nor should it be forgotten that the operations of this Society are immensely various and extensive. They have comprised, while this debt has been accruing, not only the expense of colonizing the 1600 emigrants, including subsistence on both shores, previous to embarkation on one side, and to establishment on the other—of freight and charter of vessels, of medicines, and the education of colored medical students; of arms, armed vessels, warlike stores, and the erection of fortifications, for the defence of the Colony; of the maintenance of public schools; presents to native kings; the building of a court-house, jail, and other edifices, as necessary in a small colony as a large one; of the opening of new roads into the interior, the purchase of very valuable territory, and the fresh founding of perhaps the most important settlement (at Grand Bassa) which has yet been effected. When to these extensive operations, however wisely managed, we add, as we must in justice, the consideration of the novel and experimental character of the whole enterprise, the *extraordinary* sickness of the last season, the failure of the rice-crop, and the effect on this coast of the great scarcity in the Cape de Verd Isles, together with the simultaneous and unprecedented circumstances of embarrassment above named, in this country—was it to be wondered at, that the Society should in some degree share in the common trouble of the times?

There had been also, no doubt, faults in its organization and operation, as were honestly admitted in the Report; but these faults were at an end. There had been a "searching operation," and a complete reform; a new organization of the Board, a new governor, great retrenchment, provision for the payment of the debt, and the best husbandry of the Society's still *large resources*, and especially an official manifesto of sound and satisfactory principles of the economical management of the whole system hereafter, according to our New England notions of business, propriety and thrift.

Mr Thatcher here dwelt upon the advantages, commercial, political and moral—at home and abroad—of *such* a colonial system. He referred to the condition of the Colony at this time, as being under all circumstances, and despite all errors of management, a great source of encouragement. Especial reference was made to the industry, energy, physical growth, and high moral character of the settlements, as indicated by the columns of the Liberia Herald, which he held in his hand; and as confirmed, in most explicit terms, by the disinterested testimony of Captain Voorhees, of the United States ship John Adams, who had visited that place in December, and now communicated his observations to the Secretary of the Navy. He says, for instance—

"Monrovia appears to be in a thriving condition, and bears an air of comfort and neatness in the dwellings, quite surprising. Several stone ware-houses and stone wharves line the banks of the river, and others are building, which, with several schooners loading and unloading, or repairing, afford an aspect and an air of business, common to a respectable white population. All seemed to be employed—good order and morality prevailing throughout. But cultivators of the soil are most needed here" &c. Again—"The recaptured Africans, five miles distant, settled at New Georgia, are spoken of in the most commendable terms, as industrious, frugal, thriving, and capable of taking care of themselves. Among the products of the country are the sugar cane, rice, cassada, plaintains, bananas, and sweet potatoes, coffee, indigo, dyewoods, ivory, and gold dust; the three latter of which may be obtained by barter on advantageous terms, from the native tribes of the interior. This opens a wide field for settlements and speculation, and will at no distant period be of vast importance to American commerce and industry. The settlement must move onwards, and with all its disadvantages it appears a miracle that it should be in such a state of advancement"

* * * * * * *

An intelligent old man, about sixty years of age, stated that he had been here about eighteen months, and was getting on cleverly for himself and family, "but that on no account would he return to the United States. It was true he had not yet the luxuries which he had been accustomed to in America, but the want of them was not to be brought into competition with his rights and privileges as a man in Liberia," &c. * * * * *

An intelligent youth, about nineteen years of age, son of one of the settlers, lately penetrated about two hundred miles into the interior. He represents the country at about twenty-five miles from the sea, as rising into high and hilly land, with a very agreeable and pleasant temperature—the low flat land along the coast being covered with moderately sized trees, and a thick underwood difficult to penetrate; whilst that of the higher grounds, abounds with large timber, of various descriptions, with scarce a brush, and resembling, in some degree, cleared groves. He was treated with great kindness by all the chiefs and the people through the whole course of his journey."

After some comment on this and similar evidence, reference was made, in the way of comparison, to the history of former colonies, going to show that this system has generally been made, under Providence, a chief instrument or agent in the great work of cultivating, populating and civilizing the world; that disaster and discouragement had always attended, necessarily, its slow but sure beginnings; that, in this manner, and in the face of all sorts of obstacles, Asia, Europe, and finally America herself had been subdued by the ultimate force of that science and civilization, thus communicated by colonies, which sprang into birth amid the pyramids of Egyptian deserts, and the fountain sources of the Nile. Some stress was laid on the history of the difficulties which attended the early settlements made in this country, and especially at Plymouth. Both mistakes and misfortunes had always been incidental to every great and good labor in which men had engaged. We could expect no more than that the present should profit by the errors of the past, and the future by those of the present.

Am I not justified, then, sir, said Mr Thatcher, in repeating, that there is no cause of discouragement before us? Shall we, sir, under these circumstances,—if the retrospect of the past shall fringe the dim vista of the future with a portion of its own glowing colors—shall we be justly charged with projecting enthusiastic schemes which have no foundation in experience, or with cherishing vain hopes that grow only on the barren brinks and crevices of disaster, as the blue myrtle of the Alpine glaciers is said to bloom in those lofty regions, "on the verge of the avalanche?" Sir, if our feelings may find at this time, any fit representative in this oriental poetry—the language of the *flowers*—it may be, perhaps, in that beautiful one which Heaven has endowed with the faculty of putting its fair blossoms forth, in the midst of the freezing winds and snows of the dreariest season of the year,—to share, from the common fountains of nature, with all living things on the face of God's earth, one gleam of the sunshine and one breath of the air. So, sir, should we, though surrounded by circumstances of far weightier gloom than any we have seen—imposed on us in the wisdom of Providence, I doubt not, as a salutary test of the sincerity and the energy which should be in us if they are not—still feel ourselves, in the might of immutable principle, and undismayed faith, strong to hope, strong to endure—aye, sir, and stronger yet to do.

History has shown us what vast results, in the physical and moral world, have arisen from beginnings far humbler than ours. We have seen, from time immemorial, science, art, civilization, religion, every thing that vitalizes, purifies, preserves the world, created and circulated, from clime to clime, and from age to age, hand in hand, under the eye of an all-wise Providence, with this system of which we are the advocates. We have seen the building up, on the same principle, of the proudest nations of ancient and modern times; of Greece, of Rome, of all Christendom—even of the unrivalled greatness of that Island Queen of the Seas from which ourselves are sprung—nay, sir, of our own greatness—of the prosperity, the liberty, the power of this Young Giant of the West, whose earliest breath was drawn, two centuries since, "where the breaking waves dashed high on a stern and rock-bound coast." And can we doubt that the same success may follow the same system hereafter?—Are there not equal chances in favor of the African experiment in 1820, as of the American in 1620? especially, when we consider that our enterprise avails itself of all the experience of the past,—that its principles are those of national restitution and national honor, as well as of individual interest—and that its materials, instead of persecuted exiles, driven to an unknown shore, are but the wandering sons of Africa brought back again to her, and bearing with them a blessing and prayer for every day of degradation they have lived, and every hour of slavery they have suffered.

Then, sir, I fear not. Trusting in the voice of experience, in the purity of principle, in the prevalence of the great spirit of freedom, whose movings over the face of the earth may be seen as plainly as a breeze on the waters—above all, in the overruling Wisdom which always has signally favored us with its smiles—I am ready to labor with undiminished confidence in this glorious work of restoring to Africa the long lost children, for whom she has mourned; of liquidating the vast debt we owe her by transfusing into her bosom again that life-blood of civilization and religion which the world derived from her heart in its origin; of rearing, in a word, on the shores of that fertile continent—the land of the pyramid and the palm-tree; a new republic, that—when our own shall have gone down, as others have gone before it, amid the storm of luxury, corruption, dissention, despotism—may still be, as ours has been and shall have been, the resting-place of Freedom, and the asylum of the victims of tyranny; and whose institutions, whose republicanism, whose Americanism, founded on the broad basis of RELIGION AND EDUCATION, shall stand—the wonder and glory of the far ages of future time—eternal as the *pyramid*, and beautiful as the *palm*.

WAR NOT NECESSARY TO HUMAN ADVANCEMENT.

A Discourse pronounced before the Hartford County Peace society, December, 25, 1833. By C. S. Henry, Junior Pastor of the West Church in Hartford.

Leaving therefore this question let us pass on to another consideration to which I have adverted, and which probably has no small influence in begetting distrust in regard to the success of our exertions. This is the impression, that such is the actual condition of mankind, war is, and must continue to be, a necessary evil; and must be regarded as an ordination of Providence for the rectification and advancement of human nature.

We by no means admit, in its unqualified form, the doctrine that war is an ordination of Providence. None the less however do we devoutly adore that Supreme Power, which working unseen behind the visible series of events, has in every age brought "good out of evil," and made "the wrath of man to praise Him." The Providence of God has unquestionably *over-ruled* war as the means of teaching many salutary lessons, and of conferring important benefits upon mankind. But we do not doubt, on this account, that our exertions are in harmony with his ultimate purposes, and will meet with his favor and blessing to the full accomplishment of our aims.

We are certainly in a sense, Optimists. But ours is not the optimism of indifference, nor of mere philosophy; but of Christian faith and hope. We have no doubt that the Most High has ever been engaged in conducting the Education of the human race. We have no doubt that all the great events of the world have been controlled by him as parts of that education, whose progress is not to be measured by the developements of a day or a year. It is the work of generations and ages. We believe that the movement of the human race is, in the large view, evermore onward, that periods of apparent pause or turning backward, are but the condition and mode of final advancement. The progress of the river is varied with many a shifting of its current, many a circuitous reach, and often apparent return towards its source; but its destination is to the ocean, which it gains as surely as though its course had been direct. In this view, it must unquestionably be allowed that war has been rendered subservient to the advancement of man, notwithstanding its guilt, and the complicated miseries it has spread over the face of the earth. Under the Providence of God, war has undoubtedly often served to purify the moral atmosphere just as the conflict of the great elementary agents of Nature, has ministered to the preservation of the physical world. Looking at the corruption of man, we can perceive that the struggle and counteraction of conflicting elements has been the condition and means of rectification and advancement. In the midst of all the scenes of carnage, and crime, and wo, which human wickedness has caused, we devoutly believe the Most High has been silently working for the good of man. The guilt is of man. The miseries are of his own creation. But the good is only of the Lord.

These principles interpret all the past history of the world. I shall apply them to a particular portion of it, which I have selected not only as presenting a vivid illustration of these principles, but also as giving encouragement to those very hopes which we entertain as Friends of Peace. This is the reason why I shall ask your indulgence in presenting this topic a little more at large.

If ever the earth presented a spectacle from which we may suppose the good angels shrunk affrighted, while devils shouted for joy, it was during the French Revolution. Yet what salutary lessons, by a terrible discipline, has man been made to learn!

The first period of the French Revolution presented the wildest and most terrific tempest of the moral elements that was ever seen. Heaven and earth—things human and divine, were confounded in the tremendous shock. The principle of evil seemed at one time to reign supreme. Europe and the world stood aghast. But never before had the elements of such a struggle been accumulated. For a long course of years corruption and oppression had reigned—excessive civilization without due cultivation in the higher ranks, ignorance and debasement in the lower. There were the frivolous and profligate few, and the degraded many. Along with this, both as cause and effect, was materialism in philosophy, selfishness in morals and infidelity in religion;—a cold sneering irony at every thing invisible and spiritual in man, a bitter hatred of every thing sacred and immortal in human nature. Never before was the moral atmosphere so loaded with pestilence and death. Never were the moral powers so clogged under this suffocating influence. Some desperate convulsion might have been foreseen. And it came. These terrible elements were all let loose to spend their fury upon the old time-cemented fabric of despotism. The explosion was fearful. It shook the earth. And many looked on, expecting that the whole fabric of social and moral order would be riven and shattered to fragments. Yet what have been the consequences?

There was indeed for a time a *re-action*. The spirit of Freedom, after triumphing over old oppression, rushed onward to a wild and terrible anarchy, and then in its recoil, came back first to subjection to a military chieftain, and then quietly yielded itself at last to be chained to the car of ancient legitimacy. And some of the sanguine friends of human freedom sighed to think it should end thus: while despots and their minions chuckled in the belief that the dangerous spirit of liberty and revolution was laid forever. But both were wrong. For what even in 1815, at the time of the restoration of the Bourbon dynasty,—what had then been gained? Much every way. In government, the charter had been gained. In the *true* spirit of *rational* freedom, as *distinguished from licentious anarchy, and necessarily implying public order*, much more had been gained, important for France and for the moral progress of the human race. The salutary fruits of these lessons have been seen in all the subsequent changes of France. The pestilence of the moral atmosphere moreover, was dispersed. Its deadly influence has ceased to clog the springs of moral life. Mankind breathed a freer and more healthful inspiration. Infidelity and cold material skepticism were exorcised. As at the touch of Ithuriel's spear, its hellish origin and lineaments were exposed to view, and the fiend

"fled
Murmuring, and with him fled the shades of night."

France has ever since been full of spiritual thinkers. Much light has been gained on all the great civil and social interests of man. Human nature, in that wild and fearful conflict, took many steps onward in the deep conviction, not only of its rights, but of its duties; and what is more important still, of its dangers also, and its needful cautions.

Here then is a striking instance how, under Providence, a fierce and bloody struggle has been made to contribute to the advancement of truth and right. And we freely allow, in general, that it is a poor view to consider war with exclusive reference to its evils. Certainly we cannot be charged with such a fanatic and exclusive holding of the principles of peace, as to be rendered blind to every thing that may be urged on the other side. We have fully allowed every thing that can be fairly claimed. We are therefore entitled to a candid hearing, when we dissent altogether from the conclusion which has been drawn from the past,—that war must always continue to be a necessary condition of human advancement,—at least until, by an influence nothing short of an immediate intervention of the Deity, a radical change is effected in human nature.

Contrary to all this, while we admit and adore the over-ruling Providence of the Most High, in bringing good out of evil, we still maintain, not only that war is a brutal spectacle, shocking to the sensibilities and repugnant to the spirit of the Gospel,—but a spectacle, which we believe God has decreed shall one day cease over the whole earth. Mankind ought to be such, as to exempt them alike from the evils, and from the benefits of War. And such they will become. We have full faith in the glorious destination of the human race. The mission of War, as an element in the education of man, permitted by God because of man's corruption, is, we believe, in christendom comparatively ended; a new and brighter era is destined to begin, whose spirit will with the extension of Christianity, prevail over the earth.

Nay we go farther, and affirm that out of War, God has wrought the fruits of Peace. The wars of christendom for the last three centuries have, many of them, been among the causes, under God, of bringing mankind to that state of advancement in which the dearest interests of humanity may henceforward win their final triumph with but little more recourse to arms. This is especially true of the French revolution and the wars that have followed and grown out of it. The wars of this period are rich in the fruits of peace. For this reason it is, as I before observed, that I have brought this period so distinctly into view. The position which I have taken, I shall have occasion to illustrate and justify more particularly in another place.

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